1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38

The chief enemies of the Katab were the Kaje. But an agreement was finally reached between them that all heads taken should be returned. The mode of concluding peace between two tribes was for two elders from each side to meet on the boundary, each with a human head taken from the other side. The two heads were then buried together. The Magajin Elenowum was not merely the custodian of human heads, but of the heads of all large animals killed by hunters. All quarry had to be brought to him and was cooked by him and distributed to the various families in proportion to their numbers. The term "elenowum" seems to mean "The boiler of Pots", and to have reference to his functions as the cook and distributor of game. It may be noted that, when anyone killed a leopard, rites somewhat similar to the head-hunting rites were performed. A feast was held, and the slayer had to receive protective medicines and sleep in the hut of the priest (Elenowum or Magajin Elenowum).

The Elenowum played a considerable part in the social life of the village. His person was sacrosanct, and in cases of disputes or ill-behaviour he would interfere, threatening with his curse those who refused to follow his advice. He could fine summarily anyone who committed an offence against religion, such as cutting down a tree in the sacred grove.

The Katab do not appear to have any rest day, but Sunday is in some respects regarded as a special day. The Katab Chief is installed on a Sunday, funeral feasts are begun on a Sunday, and Sunday is considered the best day for collecting medicines. Among the Kachichere a chief on appointment has to go into seclusion for seven days, beginning on a Sunday. One of the Kagoro hills was said to emit fire in bygone days every Friday and Sunday. The sacred character of Sunday among many Nigerian tribes does not appear to be due to any recent European influence. The sign of the cross is also common. The principal *obwai* hut of the Morwa has a black cross painted on the lintel of the door. The Chawai smear red crosses on certain of their sacred rocks, and it was said that the sign of the cross was always smeared on the captured head of an enemy. It is interesting to note that among the Chawai also a man who feels himself to be unlucky sacrifices a goat at the house of his dead father or grandfather and smears the blood on the lintel of the door.

Medicine and Diseases.—Illnesses and premature death are